THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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THE CAUSES OF "MORMON" UNITY.

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IT is popularly supposed that the power of "Mormonism" consists of the ignorance of the masses of its followers and their domination by the Priesthood; that the union which is a marked characteristic of the "Mormons" is brought about by unquestioning obedience to the dictates of their rulers in the Church; and that therefore the system is a strong and compact ecclesiastical machine.

Nothing could be farther from the truth than this conception of "Mormon" polity and influence. It has sprung from a desire to misrepresent and distort the reality, and with a view to provoke hostility to the system and its adherents.

The strength of "Mormonism" is in the force of individual conviction of its truth and the harmony of views and unity of spirit among its devotees. It commences by inducing men and women to investigate for themselves; to inquire into the truth of orthodox creeds; to contrast them with the teachings of the Book which all Christian sects profess to receive as their standard; and to compare the doctrines of that Book with its own. It exhorts enquirers to ask of God, depending upon the dictum of no man, fearing not the anathema of any priest nor regarding the ridicule or the persecution of the multitude. "Think for yourself, read for yourself, pray for yourself, decide for yourself," it cries to every one who listens. It does not attempt to work upon the senses of the hearers, but appeals to their intellect and stirs up their spirituality.

Its very first principle appeals to the individuality of the investigator: Faith in God and in Jesus Christ, His Son, and in the Holy Ghost, their manifester. The first as the actual, literal accessible Father of the spirits of all men; the second as His first-born, our Elder Brother, a living person, a mediator between God and man; the third as a revealing influence, emanating from Deity and communicating directly with each believer, through faith. It promises to each individual who accepts it by obedience to the ordinances of God a testimony from heaven of its truth. It declares that each one must obtain this testimony for himself, and not be content with the testimony of another

or the teachings of the preacher.

God thus becomes to each true convert a Divine reality, with whom he can commune and from whom he can receive personal guidance, light, and help without any human being between, apostle, priest, or king. It is this individual intercourse with Deity that makes each convert to "Mormonism" so confident of his position and so firm in his convictions. He is promised a divine witness through faith, repentance, baptism, and the laying on of hands by which the Holy Ghost is imparted, and receiving it, beyond a doubt, he knows that the promise made to him was true.

This is not a fancy or vain imagination; it is a positive, veritable, powerful experience. It is the same to young and old, to all races, tongues, and nations. Faith, followed by obedience, brings knowledge. Wherever the Elders have penetrated, this is the universal result of the acceptance of their teachings.

This similarity of experience and possession of the same Spirit bring about unity wherein is strength. Confidence in the instructions of the men through whom this great blessing was bestowed is the natural consequence of its reception. But this does not imply "blind obedience" to their counsels. Individual responsibility for every act, and accountability for all "deeds done in the body," is an integral part of the "Mormon" creed. And all its ordinances, observances, ceremonies and regulations, have for their ultimate object the development of the individual Saint into the full stature of manhood or womanhood in Christ Jesus, to be like God, and to come to His immediate presence.

"Mormonism" is thus a personal religion, an individual concern. Each one is taught to live so as to be in harmony and communion with God, and to cultivate all the powers of being, physical, mental, and spiritual, subduing every passion, training every faculty to its legitimate and temperate use; striving after personal excellence, with the understanding that in the eternal world every man will be valued for what he is, and not what he seems to be, and that he who is most like God and Christ will be nearest to them and the most intimately associated with them.

But religion, the religion of Jesus Christ, is something more than a personal matter. The Church of Christ is an association of obedient believers. It is an organization established under Divine direction for the mutual benefit of its members, the promulgation of truth, and the building up of the kingdom of heaven upon the earth. The fatherhood of God implies the brotherhood of men. The members of the Church are in a double sense brothers and sisters. No one can live for self alone. The bonds of the everlasting covenant unite them with powerful though invisible ties, and each member is a living particle in the ecclesiastical body through which one spirit runs.

For the government of this organism there must be a head, and harmony between all the parts is essential to the health and vigor of the whole. It is willing and voluntary combination that constitutes the union so marked in "Mormonism." A common impulse urges its adherents to act together, to move as the head suggests, to value the general good more than individual interest, to seek the glory of God and the salvation of man rather than personal comfort and earthly aggrandizement.

But there is no compulsion in the organic unity or the individual compliance with regulation or counsel, order, or discipline. The Church is a living body, and that which does not assimilate from it will in time be separated from it. The effete and waste matter will be expelled, and only the living, compatible elements and atoms will remain. They have an affinity for each other and find their greatest joy and highest usefulness in their essential union. Therein is power. Therein is vitality. Therein is the possibility of a living, mighty spirit pervading the whole system, giving it light as well as life, and making it impervious to every assault.

There is no member or part of a Church organism that is either compelled to unite with it or to act in harmony with it. Voluntary connection, voluntary acquiescence, voluntary identity are the principles that

actuate them. When they cannot freely comply with the rules that govern it, they can sever their association with it.

As we have shown heretofore, every member has a voice in Church affairs. They all have a common interest. They partake of the authority of its Priesthood. Nearly all the male members are ordained to some calling in that Priesthood, and their wives partake of its influence through the sealing power by which they become one with their husbands. Therefore the "rule of the Priesthood" is also the rule of the people. They are one body, and they have no separate interests as rulers and ruled. Individual opinion is free. But the possession of the same Spirit causes people of varied views to meet on one plane and to see "eye to eye." "Baptized by one spirit into one body," they move with a common purpose, and delight in harmony instead of contention.

The Latter-day Saints are not an ignorant nor a servile people. They have embraced their faith from understanding, and that in the face of a frowning and hostile world. They enter the Church from conviction, and gather to its centre from choice. They are not of the stuff from which slaves are made. They serve God and love His precepts, and bow the knee to no man. They feel they have the right to worship and unite as seems proper in their own eyes, and are willing that others should do the same.

If this is ignorance, if this is bondage, they rejoice in those things. In either case they are what they are of their own free will, except so far as belief is concerned, which is the result of evidence, and to some extent beyond their control. They find their greatest joy in their religion, which enters into their whole lives. And in their voluntary union and obedience they feel a strength and satisfaction that flow from a divine source, and give continual and additional testimonies that they are doing the will of God, and are on the road that leads to His eternal presence.—*Deseret News.*

CONSTITUTION OF THE UNITED STATES OF AMERICA.

[CONTINUED FROM PAGE 118.]

SECTION 9.

1. The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

2. The privilege of the writ of *habeas corpus* shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

3. No bill of attainder or *ex post facto* law shall be passed.

4. No capitation, or other direct tax shall be laid, unless in proportion to the *census*, or enumeration hereinbefore directed to be taken.

5. No tax or duty shall be laid on articles exported from any state. No preference shall be given, by any regulation of commerce or revenue, to the ports of one state over those of another; nor shall vessels bound to or from one state be obliged to enter, clear, or pay duties in another.

6. No money shall be drawn from the treasury, but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

7. No title of nobility shall be granted by the United States: And no person holding any office of profit or trust under them shall, without the consent of the congress, accept of any present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state.

SECTION 10.

1. No state shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal;

coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts; pass any bill of attainder, *ex post facto* law, or law impairing the obligation of contracts, or grant any title of nobility.

2. No state shall, without the consent of the congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and imposts, laid by any state on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of the congress. No state shall, without the consent of congress, lay any duty of tonnage, keep troops, or ships of war, in time of peace, enter into any agreement or compact with another state, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay.

ARTICLE II.

Section 1.

1. The executive power shall be vested in a president of the United States of America. He shall hold his office during the term of four years, and together with the vice-president, chosen for the same term, be elected as follows:—

2. Each state shall appoint, in such manner as the legislature thereof may direct, a number of electors equal to the whole number of senators and representatives to which the state may be entitled in the congress: but no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

3. The electors shall meet in their respective states, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same state with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify, and transmit, sealed, to the seat of the government of the United States, directed to the president of the senate. The president of the senate shall, in the presence of the senate and house of representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the president, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the house of representatives shall immediately choose by ballot one of them for president; and if no person have a majority, then, from the five highest on the list the said house shall in like manner choose the president. But in choosing the president the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. In every case, after the choice of the president, the person having the greatest number of votes of the electors shall be the vice-president. But if there should remain two or more who have equal votes, the senate shall choose from them by ballot the vice-president.*

4. The congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

5. No person, except a natural-born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of president; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years a resident within the United States.

6. In case of the removal of the president from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the vice-president, and the congress may by law provide for the case of removal, death, resignation, or inability, both

* This clause of the Constitution has been amended. See twelfth article of the amendments.

of the president and vice-president, declaring what officer shall then act as president, and such officer shall act accordingly, until the disability be removed, or a president shall be elected.

7. The president shall, at stated times, receive for his services, a compensation, which shall neither be increased nor diminished during the period for which he shall have been elected, and he shall not receive within that period any other emolument from the United States or any of them.

8. Before he enter on the execution of his office, he shall take the following oath or affirmation:

9. "I do solemnly swear (or affirm), that I will faithfully execute the office of president of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

SECTION 2.

1. The president shall be commander-in-chief of the army and navy of the United States, and of the militia of the several states, when called into the actual service of the United States; he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices, and he shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment.

2. He shall have power, by and with the advice and consent of the senate, to make treaties, provided two-thirds of the senators present concur; and he shall nominate, and, by and with the advice and consent of the senate, shall appoint ambassadors, other public ministers and consuls, judges of the supreme court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law; but the congress may by law vest the appointment of such inferior officers, as they think proper, in the president alone, in the courts of law, or in the heads of departments.

3. The president shall have power to fill up all vacancies that may happen during the recess of the senate, by granting commissions, which shall expire at the end of their next session.

SECTION 3.

1. He shall from time to time give to the congress information of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient; he may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper; he shall receive ambassadors and other public ministers; he shall take care that the laws be faithfully executed, and shall commission all the officers of the United States.

SECTION 4.

1. The president, vice-president, and all civil officers of the United States shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors.

ARTICLE III.

SECTION 1.

1. The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the congress may from time to time ordain and establish. The judges, both of the supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation, which shall not be diminished during their continuance in office.

SECTION 2.

1. The judicial power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; to all cases affecting ambassadors, other public ministers, and consuls; to all cases of admiralty and maritime jurisdiction; to controversies to which the United States shall be a party; to controversies between two or more states, between a state and

citizens of another state, between citizens of different states, between citizens of the same state claiming lands under grants of different states, and between a state, or the citizens thereof, and foreign states, citizens, or subjects.

2. In all cases affecting ambassadors, other public ministers, and consuls, and those in which a state shall be a party, the supreme court shall have original jurisdiction. In all the other cases before mentioned, the supreme court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations, as the congress shall make.

3. The trial of all crimes, except in cases of impeachment, shall be by jury; and such trial shall be held in the state where the said crimes shall have been committed; but when not committed within any state, the trial shall be at such place or places as the congress may by law have directed.

SECTION 3.

1. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

2. The congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted.

[TO BE CONTINUED.]

OUTLINE OF THE CRUSADES.

THE first effort to succour the persecuted Christians in Jerusalem was made by a small army of Pisans in the Pontificate of Sylvester II., in the tenth century, but this proved utterly abortive. Therefore, properly speaking, the Crusades began in the year 1096, after universal enthusiasm in their favor had been evoked by the preaching of Peter Gautier, called Peter the Hermit, who travelled over Europe for the purpose. This fanatic, with a number of others, hastened to the East with a motley crowd unadapted for military enterprise, who committed great excesses all along the road, being especially cruel to the Jews. Nearly all perished miserably in Asia Minor. But shortly after this, an expedition properly equipped started for the East under Godfrey of Bouillon, Duke of Lower Loraine, his brother Baldwin, Duke of Flanders, and other notables. In 1097 they took Nice, the capital of Bithynia; in 1098 Antioch, in Syria; and 1099 Jerusalem, where a Christian kingdom was set up. The second crusade, preached by St, Bernard in 1146, was headed by the Emperor Conrad III. and Louis VI., but their enterprise ended in complete failure. In A.D. 1187 the Christians were totally routed at Tiberias, and Jerusalem was soon after retaken by the celebrated Saladin, the Christian kingdom, which had lasted for about a century, coming to an end. The third crusade was that in which Richard I. of England, the "Lion-Hearted," took a prominent part, with the Emperor Frederick Augustus (Barbossa) and Philip II., King of France. After a series of remarkable success and exploits this expedition was broken up by quarrels of the leaders, and Richard returned to England after having concluded a truce with Saladin. The fourth Crusade had an unexpected result, inasmuch as the Western Christians captured Constantinople from their Greek brethren, and founded a Latin kingdom, which lasted about half a century. The fifth Crusade was under the leadership of Andrew, King of Hungary, in 1217. The Crusaders took Damietta in 1220, but only held it temporarily. In 1227, Frederick II., Emperor of Germany, obtained the city of Jerusalem by a treaty, without any shedding of blood. The sixth Crusade was led twice by Louis IX., King of France, who was taken prisoner, and eventually died of the plague at Tunis. The seventh Crusade was led by Richard, Earl of Cornwall,

brother of Henry III. of England, in 1240. This Crusade was a complete failure, and in 1291 the Latin kingdom of Jerusalem expired.—*Leith Burgs Pilot.*

FACTS AND EVENTS.

The German squadron in the Mediterranean has received orders to proceed without delay to Samoan waters, to uphold German interests.

A New York telegram reports the wreck, off the North Carolina coast, of the barque Josie Troop, from London to Philadelphia. Eleven lives were lost.

The report on marriage and divorce sent to the United States Senate recently, covering the period from 1867 to 1886, shows that 328.716 divorces have been granted.

President Cleveland gave his last reception on the 22nd ult. He has signed the bill for the admission of North Dakota, South Dakota, Montana, and Washington as States.

A Zanzibar telegram says that much anxiety is beginning to be felt regarding the captured German missionaries, who have not been heard of since their capture six weeks ago.

A Board of Trade inquiry was opened at St. George's Hall, Liverpool, on the 19th ult., concerning the loss, near Corunna, of the Liverpool and China steamer *Priam*, when nine lives were lost.

The States of Alabama, Georgia, and Virginia have been visited by a disastrous cyclone, which has wrecked scores of farm-houses and outhouses and caused the death of some dozens of people.

A big fire raged on the 20th ult., in the business centre of Philadelphia, and the loss is estimated at fully $1,000,000. The fire originated in the wholesale tailors' trimming establishment of Rudolph Blankenburg, 13, Bank-street, and the flames spread to Strawberry-street, where great damage was also done.

Much excitement prevails among those engaged in the Birmingham gun and ammunition trade, owing to an intimation that the Government contemplate an expenditure of fifteen millions sterling on munitions of war. There is at present great activity among manufacturers of warlike stores in Birmingham.

BUFFALO, Feb. 6.—It transpires that three months ago a tramp near here exhibited an infernal machine for making sure the destruction of the building, by fire, in which it exploded. He declared there would be the biggest fire in Buffalo in its history within ninety days, followed by a big strike in New York. Then half of New York would be burned, and there would be a big fire in Chicago. The first two have already occurred. It is said the late Buffalo fire was preceeded by an explosion.

NEW ORLEANS, Feb. 7.—As a result of the investigations by Attorney-General Rogers into the recent outlawry in New Iberia pariah, warrants have been issued for the arrest of about twenty persons charged with conspiracy to intimidate persons (negroes) out of the parish. They include T. C. Cade, captain of cavalry; a deputy sheriff and member of the school board; D. D. Avery, brigadier of militia and president of the police jury; John M. Robertson, merchant and militiaman; and J. B. Lawton, of the New Iberia *Enterprise.*

LINCOLN, NEB., Feb. 4.—A heavy gale prevailed all over Nebraska to-day, starting at one o'clock this morning at Alliance, and reaching Lincoln about two a.m. Considerable damage was done in the western part of the State, buildings being unroofed and trees blown down, but injuring no one. At Hastings the Central School was wrecked, three persons being severely injured; their recovery is impossible. One of the scholars in the Hastings school-building was killed outright, and one other injured so that he will probably die, and the teacher (Miss Aldrich), fatally injured. The storm was widespread, but the reports so far received confine the serious accident to the places mentioned.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 4, 1889.

VIOLATION OF CONSTITUTIONAL LAW IN AMERICA.

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(CONTINUED FROM PAGE 123.)

IN conformity with the purpose proposed for this chapter, we will now proceed to show in what manner the Constitution of the United States has been violated. To do this we cite the following sections of the so-called Edmunds law of 1882:

SEC. 5.—That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juryman or talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, or that he is or has been guilty of an offense punishable by either of the foregoing sections, or by section fifty-three hundred and fifty-two of the Revised Statutes of the United States, or the act of July first, eighteen hundred and sixty-two, entitled "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapproving and annulling certain acts of the legislative assembly of the Territory of Utah," or, second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman; and any person appearing or offered as a juror or talesman, and challenged on either of the foregoing grounds, may be questioned on his oath as to the existence of any such cause of challenge, and other evidence may be introduced bearing upon the question raised by such challenge; and this question shall be tried by the court. But as to the first ground of challenge, before mentioned, the person challenged shall not be bound to answer if he shall say upon his oath that he declines on the ground that his answer may tend to criminate himself; and if he shall answer as to said first ground, his answer shall not be given in evidence in any criminal prosecution against him for any offense named in sections one or three of this act; but if he declines to answer on any ground, he shall be rejected as incompetent.

Another section of the same law reads as follows:

SEC. 8.—That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust,

honor, or emolument in, under, or for any such Territory or place, or under the United States.

A portion of the section which relates to the institution of the Gentile Utah Commission is also given:

SEC. 9.—That all the registration and election officers of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory, shall, until other provision be made by the legislative assembly of said Territory as is hereinafter by this section provided, be performed under the existing laws of the United States and of said Territory by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more than three of whom shall be members of one political party; and a majority of whom shall be a quorum. The members of said board so appointed by the President shall each receive a salary at the rate of three thousand dollars per annum, and shall continue in office until the legislative assembly of said Territory shall make provision for filling said offices as herein authorized.

These provisions of the Edmunds law are in direct conflict with that provision of the United States Constitution which prohibits Congress from passing any bill of attainder, or *ex post facto* law. During the debate in Congress on this unrighteous measure for the suppression of a religious society, Senator Vest, of Missouri, who distinctly avowed his personal hostility against the principle of plural marriage, said:

The Constitution says in so many words Congress shall not pass any bill of attainder or *ex post facto* law either in the States or the Territories anywhere within the Territorial domain and jurisdiction of this Government. Then what is a bill of attainder? The Supreme Court of the United States has stated it in language so distinct that there can be no question about it. After quoting the clause of the Constitution to which I have referred, Judge Field said:

A bill of attainder is a legislative act which inflicts punishment without a judicial trial.

Senators, what do you propose to do! Do you give these people in the Territory of Utah a judicial trial? Do you give them the forms of trial or the right to prove that they are guiltless of the charge made against them? I know it is said that this applies to future transactions or future punishments. It applies to no such thing. A bill of attainder inflicts punishment without a judicial trial, and in this bill the seventh and eighth sections prohibit a judicial trial. You destroy the courts, you destroy the functions of every Territorial officer, and you put in lieu and stead thereof a commission of five men responsible to their own passions and prejudices alone. * * I revere the Constitution of my country and the rights of personal liberty guaranteed to every American citizen. I tell you now, Senators of the United States, pass the bill and you establish a precedent that will come home to plague you for all time to come. The feeling that to-day exists against polygamy may exist to-morrow against any church, against any class in this broad land, and then what this Constitution meant to guard against, the waves of passion mounting high, we shall be told that the Constitution of the United States enabled Congress to pass this act which in its every feature is a bill of attainder, denounced by that instrument as against public policy and absolutely void.

Mr. President, the Supreme Court, in the case of Cummings vs. The State of Missouri, * * said:

If the punishment be less than death, the act is termed a bill of pains and penalties. Within the meaning of the Constitution, bills of attainder include bills of pains and penalties. In these cases, the legislative body, in addition to its legitimate functions, exercises the power and office of judge.

What are we doing here? We are acting as a judiciary; we declare that every person who is a polygamist, without trial, without invoking the aid of the judiciary at all, shall be punished in a certain manner. Ah, but we are told that there is no punishment in this bill. We are told that taking away the right of suffrage is no punishment. Mr. President, we in this bill take away the right to hold office, and the Supreme Court has decided *in totidem verbis* that that is a punishment as much as if a man be convicted and sentenced to the penitentiary.

The disabilities created by the constitution of Missouri must be regarded as penalties.

What were they? That you should not vote or hold office. I know them very well and understand them very fully—

they constitute punishment.

* * * * * *

Mr. President, we are told that the doctrine I have evoked is true as to taking away from a man the right to practice his profession, but that it does not apply to the right to vote or to hold office. Let me ask gentlemen to listen while I proceed with this opinion:

The deprivation of any rights, civil or political, previously enjoyed, may be punishment, the circumstances attending and the causes of the deprivation determining this fact. Disqualification from office may be punishment, as in cases of conviction upon impeachment. Disqualification from the pursuits of a lawful avocation, or from positions of trust, or from the privilege of appearing in the courts, or acting as an executor, administrator or guardian, may also, and often has been, imposed as punishment.

Then Judge Field proceeds with historical examples to show that deprivation of office has been in all civilized countries a punishment. In this bill you propose that no man shall hold office who has been guilty of the offenses denounced in this act, and you propose that, without any trial before any judicial tribunal whatever. If that would not be a bill of attainder or a bill of pains and penalties in any country on the globe, I should like to know what could be. * * What I object to in this bill is that it is a bill of attainder, unconstitutional in the Territories, unconstitutional in the States, unconstitutional wherever the flag of the Republic waves to-day in supremacy. It is a bill of attainder because it inflicts a punishment, in the language of the Supreme Court of the United States, without trial by a judicial tribunal. Who gainsays it? Who has a doubt about it? He who says it is not a punishment to deprive a man of office, gainsays and contradicts the decision of the Supreme Court of the United States, which I have read, and contradicts what is known of all men. If an office is taken from me of honor, of trust, of profit, I am disgraced and degraded; and yet I am told it is no punishment! No punishment to take bread from my family! No punishment to stamp my name with infamy? No punishment to exclude me from the ranks of honorable association with my fellow men! It is an outrage to tell me that, in this country of constitutional guarantees. What is this, if it is not a bill of attainder?

Mr. President, as I said before, I am prepared for the abuse and calumny that will follow any man who dares to oppose any bill here against polygamy; and yet, so help me God, if my official life should terminate to-morrow, I would not give my vote for the principles contained in this measure.

In perfect harmony with these sentiments are those which were uttered by Senator Call in his great speech opposing this same unconstitutional enactment. He began thus:

Mr. President, the bill now under consideration by the Senate is in my judgment the most extraordinary bill that has ever been presented in the history of this country. Whether it is regarded in the whole or in its details,

it is a bill, I think, that will long stand as a monument of the invasion upon the Constitution, of the disregard of personal rights, of the violation of every essential principle contained in our form of Government and in our institutions.

Continuing, he said:

The bill proposes to be a bill for the punishment of bigamy in the Territories of the United States and in places where it has exclusive jurisdiction. It destroys one government and organizes another for the avowed purpose of giving efficiency to provisions for punishing this crime. It does not stop there, it constitutes tribunals which are partial, and in which it expressly and deliberately provides that the person charged with crime shall not have an impartial trial. It imposes a religious test upon the jurors which is in violation of the cardinal provision of the Constitution of the United States, that when a man is charged with crime he shall have a fair and impartial trial. It imposes a religious test by which persons entertaining that opinion are excluded from the juries who are to try individuals charged with this crime. If there be anything sacred in the history of American jurisprudence and American liberty, it is that a person charged with crime shall have a fair and impartial trial by a jury of his peers, and not by a packed jury selected of men known to be opposed to him and prejudiced against him, and a religious test imposed upon them for their qualification as jurors.

He further asserts that the bill in its true aims and purposes is designed to subject the people of Utah to "trial by partial courts and partial juries," * * it actually constitutes a court unfriendly to them, avowedly so, for their trial and conviction as a means of suppressing their religion, and that is justified by the argument here. It is a court carefully prepared to give a partial verdict, and composed of men selected because of their unfriendliness to that population of 130,000 people, be they criminals or not. That is not the character of American jurisprudence. That is not the Constitution of the United States."

Senator Brown also, in the course of the same debate, said:

I had stated that I would proceed to show that this bill, if passed, disfranchises "Mormons" from holding office on account of their religious opinions, in the teeth of the Constitution of the United States:

> But no religious test shall ever be required as a qualification to any office or public trust under the United States.
>
> * * * *

Then a religious test would be a test pertaining to religion as defined, or a law prescribing that a person should not hold office because he professed or practiced a particular religion, no matter whether we believe it to be a true or false religion. According to Webster, it would be a violation of the Constitution if you say that a man shall not hold office because he believes and practices the Turkish religion, or the Hindoo religion (for he mentions both), or the Christian religion.

These quotations set forth in very forcible language the manner in which certain provisions of the so-called Edmund's law violate the plain provisions of the United States Constitution. It is true the arguments here presented were uttered while the bill was before Congress for consideration and pending its passage; but they are just as valid to-day, though the infamous measure has received a majority vote in both houses of Congress, and has been approved by the President, and applauded by the masses of the American people. Neither a legal nor a popular approval of a measure clothes it necessarily with the vestments of truth and righteousness; otherwise Christ, for

example, was condemned and crucified justly. Nor can such approval make it appear that Constitutional law has not been violated in the United States, for the breach is too glaring not to be perceived by every individual who can exercise dispassionate judgment in the premises. Similar views respecting the unconstitutionality of certain provisions of the Edmund's law were entertained after its passage, and prevail quite largely at present.

The Hon. George Ticknor Curtis, an eminent Constitutional lawyer, says:

The "Edmund's Bill" in some of its provisions, has been pronounced by some of the ablest minds, both in and out of Congress, as an *ex post facto* law, and bill of attainder, both of which are expressly forbidden by the Constitution of the United States. It makes as a sufficient cause of challenge in a jury case, that a man *is or ever has been* living in the practice of polygamy! A law has long been in operation which gave to the (Gentile) minority (one-tenth of the population) equal numbers with the majority on the juries. But this was not enough; the panel must be wholly anti-Mormon! Nay, not content with trying the "Mormon" with a court and jury composed wholly of his enemies, the frightful penalty of disfranchisement is visited on the polygamist, and not after trial before a competent tribunal, but without trial or hearing, by a Commission which requires the man to take an expurgatory oath covering his whole past life! And in this way twelve thousand persons, men and women, have been stripped of every one of their rights as citizens! And this Edmund's law was so vaguely drawn as to require to be supplemented by the judgments and rulings of the Commission, from which appeal has already been made to the Supreme Court of the United States, whose decision declares the board to have erred in its rulings. And yet the Court pronounces or seems to pronounce in favor of the constitutionality of this same law" (Mormon Problem, page 48).

[TO BE CONTINUED.]

RELEASE AND APPOINTMENT.—Elder Lorenzo H. Durrant is released from his labors in the Newcastle Conference, and appointed to labor in the Birmingham Conference.

CHANGE OF ADDRESSES.—The address of the London Conference House has been changed from 11, Chichester Place, to 11, Lavender Grove, Queen's Road, Dalston, London, N., where, until further notice, all communications should be sent.

The address of Henry Tuckett, President of Leeds Conference, is changed to 33, Temperance Terrace, Pinfold Lane, Armley, Leeds.

ADDRESS WANTED.—Samuel Henderson, 246, Possil-road, Glasgow, desires to ascertain the address of his brothers, Thomas and Alexander, who emigrated to Utah about 1859.—*Utah papers please copy.*

LEEDS CONFERENCE meetings will be held in the Central Hall, Union Street, Halifax, on Sunday, March 31, 1889, at 10 a.m., 2 and 6 p.m.

LONDON CONFERENCE meetings will be held at 42, Penton Street, Pentonville, on Sunday, March 24, 1889, at 10·30 a.m., and 2·30 and 6·30 p.m. President Teasdale is expected to attend.

CORRESPONDENCE.

Logan City, Utah,
Jan. 22, 1889.

President George Teasdale,

Dear Brother,—Not forgetting the interest I had in the work of God while laboring under your presidency and fatherly watch care, together with that of our former worthy President D. H. Wells, I thought a short report from me might not be uninteresting.

I started upon my mission from Salt Lake City November 3, 1886, and, upon arriving in Liverpool, was appointed by President Wells to labor in the London Conference under the presidency of Edward Davies, who appointed me to labor with Elder N. Y. Schofield, in the Berks and Wilts District, where I was born, and where at the age of seventeen I received the Gospel; and it was the dawn of a bright day to me. Upon returning to my native home after the lapse of 35 years, and again visiting old neighbors and friends (not forgetting my old friend, my former Methodist minister), and again bearing my testimony to them all, I found them just as I had left them, still in unbelief, yet professing to believe the Bible to be the word of God, but denying the true meaning thereof. After making these visits among that people I could more fully sense the value of the Gospel revealed to Joseph Smith, the prophet, and could say with the honest sentiment of my heart—thank God that He has made my mind to understand what the true plan of life and salvation is; and I am without any doubts upon my mind in that regard. I labored and traveled many miles in warning the people of that district as best I could; also trying to comfort and build up the few Saints that still remain there. This I continued until April of 1887, when I was called by yourself to preside over the Conference; and well do I remember my feelings at that time because of being called to fill that honorable position, for I felt my weakness and inability; but I now thank the Lord for the experience which I gained in that position, and for His Spirit which guided me in my various duties, in which I took great satisfaction. It was also a great comfort to witness the cheerful response and able labors and fellowship of my fellow-laborers with whom I had the honor of laboring. These things will never be forgotten Many times have our hearts been made to rejoice after going upon the streets and in the parks of that great city (London), and lifting up our warning voices to that people, when reflecting that God has sustained and preserved us from the fury of man, and that our testimonies, although borne in weakness, had silenced our opponents. Though few accepted of the Gospel through our efforts, yet we felt it our duty to warn the people even as the Lord told Ezekiel to do in his 3rd chapter, verses 17 to 20; and if they accepted of our testimony they would be the gainers; but if they chose to reject it the loss would be theirs, and our garments would be clear. In this we took comfort, as well as in teaching the Saints their duties, whom I learned to love, and I was sorry that my time was so limited that I could not visit them all after my release was handed to me; but now I say, God bless them for every kind action towards me and my brethren while laboring among them, and may God reward them as He has promised; even to every one that will give a cup of cold water to any of His servants, he shall in no wise lose his reward; and I hope to welcome many of them to our happy mountain home in the near future. Some may ask, are the Saints happy when many of their aged, including fathers and husbands, are having to go to prison? Yes; they can say, "Father forgive them, for they know not what they do." This is a day of proving to the Saints, but like the precious metals they will shine brighter after the polishing process is perfected.

I was very pleased to return home, and find that the blessings of the Lord had been upon my family while we had been far separated from each other. Elders William Wood and myself set sail, as you know, Dec. 29th,

on board the *Wisconsin*. After leaving Queenstown we had very strong head winds, which made the sea very rough, especially for two days and three nights, which made most of the passengers very sick; but as we were going home, of course, we had no wish like others that we had never started, but could dedicate ourselves, together with the ship, to the Lord, and feel that we were safe although the waves broke in three of the portholes, and tons of water rolled over the wheelhouse; yet we were preserved from the dangers of the great deep. We fasted the first day from choice, but the third day the fish began to get hungry, and we began to feed them very liberally for three days; but after that we let them take care of themselves, and enjoyed ourselves with the very agreeable captain, purser, and doctor of the ship: they were each very kind to us. The captain held divine service the second Sunday in the saloon. I told him he had done very well, and was quite ministerial, but why did he not give us a longer sermon? He said he could not for lack of time. We landed safe in New York after a voyage of eleven days, and were met by Mr. Gibson, who in every way was a gentleman in his kind treatment of us. We then took steamer to Norfolk next day, and had a pleasure ride for 24 hours, the water being very smooth and we were in sight of land most of the way. We had very few delays on the cars, and no accident, and arrived in Ogden on the 16th inst., Elder Wood going to Salt Lake City, and I took the train to Logan, arriving early in the morning.

Although now far from you, my associations with you and all of my brethren will not soon be forgotten; and may the Lord continue to bless you and those assisting you in the office, together with all the brethren laboring under you as messengers of life and salvation to the nations. Ever praying for the spread of truth and all that are engaged therein, with kind love to yourself and all at "42," together with all the Elders and Saints that knew me,—I remain your brother in the Gospel,

HENRY BALLARD.

Glasgow, February, 1889.

President George Teasdale.

Dear Brother,—It is happy moments I spend while penning to you this short missive. I am just beginning to realize that for which I have earnestly striven and prayed during my labors in this portion of the vineyard, viz., the unity of the Saints and the renewal of their diligence in serving their Maker. As an evidence that this object is being gradually attained, I instance that the people are attending their meetings and partaking of the pure spirit of the Gospel. This we discern is being made manifest among us. When the Saints bear their testimonies to the divinity of Joseph Smith's calling—and on such occasion their countenances brighten, and a joyous happy smile rests upon their features—they exert a comforting, peaceful influence which bears witness to our inmost soul of the truthfulness of their utterances. We feel a warm, hearty welcome infused by the grasp of their hands. We see them going about their daily avocations humming the airs and singing the songs of Zion. It is no longer said after our meetings, "would that we could enjoy the meetings as we are told others did theirs in early days;" but, instead, we hear them saying, "O, what a glorious meeting we have had!" and they hasten home bearing the glad tidings to the portion of their family who, through circumstances, were prevented from being with us. All these blessings come simply because of the people endeavouring to serve God. They are praying with more faith and fervency. They are ceasing to talk of their brethren and sisters in an uncharitable manner, and instead are endeavoring to do each other good. They pay their tithes and offerings, and in return the Lord is opening the windows of heaven unto them both with regard to spiritual and temporal blessings. They learn that tithing is simply the request of the Lord for which He gives recompense, and that it is entirely improper to call anything by that name except the tenth of their increase; other than this we are calling voluntary donations, and thus endea-

voring to give the proper name to each.

We are, however, not free from that pest, the chronic grumbler. But we are thankful to say they are in the minority and are growing fewer. I notice, while making the account of each tithe-payer in the Scottish Mission, one important fact, namely, that our most energetic, faithful, prosperous, happy Latter-day Saints are those whose names stand at the head of the list, with each month's blank credited with the one-tenth of their earnings. I notice particularly the contented way they pass through life. The faith they have is marvelous; the testimony they bear is strong and truthful; they never complain against the government of the Church; they pay their tithing to God, and look to Him for their reward. I equally notice those whose names only appear upon the Branch records—having been so for years—and find among them the fearful, doubting, dissatisfied members, and those who are watching for an opportunity to scatter the seeds of discontent among their brethren. We unitedly pray that such may soon behold their true condition and know how terribly they are injuring themselves. We have a good lot of Elders in the Mission, and I firmly believe they are doing all in their power to warn the people and give them every chance of coming to a knowledge of God, that they may have eternal life, and escape His righteous judgments.

No doubt you have noticed—by the daily papers—the universal discontent among the Established Churches of Scotland in relation to their "Confession of faith." The clerical fraternity continue their assemblies hoping to bring about a reconciliation; but the more they "stir the pot" the wider spread the fumes. It is giving an opportunity for the masses to express their unsatisfactory condition, which they are doing by their letters written daily to the press. Evidently they are comparing the faulty "confession" with the Scriptures, and find it will not bear scrutiny. It certainly looks to be the beginning of Joel's prophecy that "the Lord will pour out His Spirit upon all flesh." We trust it may prove beneficial to the honest in heart, and break down the barrier, in order that the Gospel may reach them.

It is a great testimony to me of the truthfulness of Joseph's mission when I see so many who for years have been divining and seeking to know God by their own wisdom, and yet are further from unity and the testimony of Christ than ever since His appearing among the Jews; yet the Prophet, in his simplicity could know Him by revelation. I feel to thank and praise the God of Israel for His mercies to one so unworthy as I, who am weak and fallible; I rejoice that God has given me a testimony of His dear Son, and of the divine mission of His servant the Prophet. I thank Him, too, that He has permitted me to bear a portion of His holy priesthood; and, oh, for strength to honor His name! My constant supplication is for power to overcome the weakness of the flesh, that I may succeed in discharging every responsibility placed upon me. I pray that my weakness may not withhold any blessing from the people among whom I labor. Though far from those whom I love dearer than life, yet I am happy in the discharge of my duty, and only miserable when I can do nothing to spread the truth.

It gives me joy when I can send you encouraging news, as I well know the interest you have in the work.

May the blessings of heaven rest upon yourself and family, and all connected with the office at "42."—I am, yours faithfully,

S. T. WHITAKER.

As fast as any new duty is revealed to a man, or any great need of humanity appeals to his heart, or any truth or principle requires his assistance, an obligation is at once created which he can by no means repudiate or reason away. It stands there, either to welcome him to a higher life in its fulfillment than he has ever known before, or to reproach him for neglecting its rightful claims. "Unless above himself he can erect himself, how poor a thing is man!"